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And is expressed by *Rachka*, *Rack*, or *Rat*, according to the letters that follow. All universally call no, *ynd:* but yes is expressed variously, according to the age and sex of the speaker. Men and youths say, *hèé;* all women, *hàà*. Old men affirm by a loud snort, which can only be expressed *vivd voce*, though you could not do it easily and clearly without danger of hoarseness. The louder the snort the stronger the affirmation. 192* 193* [198]

Eàrigri, *edrat*, and *mickaenegen*, mean why, for what reason. *Miéka ènegen nkaué*, *nauichi enà?* What was the reason that you came? *Men is a particle of interrogation*, having the same signification as the Latin *an*. *Men leerà?* Is it true? *Klerà*, it is certain. *Chigera*, it is not true. Or if they doubt of the truth of the thing, they will reply, *Eàriñigi*. Sometimes, when they suspect another of relating what is not true, they join the past with the future, and ironically say, *Kánigra leeràm*, formerly, that will be true. *Kánigra* is the past, and *leeràm* the future.

The letter *M* prefixed to a word denotes interrogation, thus: *M'ayte nauachicka?* Are there many soldiers? *M'oachiñi*, Art thou sick? If the first letter following M be a consonant or an H, it is dropped, *M'anekam ena?* Will he come hither? The H is entirely omitted in the

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*192 ceased are presently abolished. During the
551 first years that I spent amongst the Abipones,
768 it was usual to say *Hegmalkam kahamátek?* When will there be a slaughtering of oxen? On account of the death of some Abipon, the word *kahamátek* was interdicted, and, in its stead, they were all commanded, by the voice of a cryer, to say, *Hegmalkam négerkatà?* The word *nihirenak*, a tiger, was exchanged for *apañigehak; peûe*, a crocodile, for *kaeprhak*, and *Kaáma*, Spaniards, for *Rikil*, because these words bore some resemblance to the names of Abipones lately deceased. Hence it is that our vocabularies are so full of blots, occasioned by our having such frequent occasion to obliterate interdicted words, and insert new ones. Add
198 to this another thing which increases the diffi-
565 culty of learning the language of the Abipones.
[554] Persons promoted to the rank of nobles are called *Hĕcheri*, and *Nelcr̃eycatè*, and are distinguished from the common people even by their language. They generally use the same words,
[*192] but so transformed by the interposition, or addition of other letters, that they appear to belong to a different language. The names of men
*193 belonging to this class, end in *In;* those of the
198 women, who also partake of these honours, in
565 *En.* These syllables you must add even to
*192 substantives and verbs in talking with them.

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The sentence, This horse belongs to Captain Debayakaikin, would be rendered by an Abipon, speaking the vulgar tongue, in this manner: *Encha ahëpegak Debayakaikin lela.* But in the language of the Hëcheri you must say, *Debayakaikin lilin.* They salute a plebeian with *Là nauichi?* Art thou come? to which he replies *Là ñauè*, I am come. If a noble person is addressed, he must be saluted in these words: *Là náuirin*, Art thou come? and he, with much importance, and pompous modulation of his voice, will reply, *Là ñauerinkie*, I am come. Moreover, they have some words peculiar to themselves, by which they supersede those in general use. Thus, the common people call a mother, *Latè*, the nobles, *Lichiá.* The former call a son *Laètaŕat*, the latter *Illalèk*, not to mention other instances. Both in the explanation of religion, and in common conversation, we chose to use the vulgar tongue, because it was understood by all.

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I have said that there are three kinds of Abipones, the *Riikahes*, the *Nakaikétergehes*, and the *Yaaukanigas.* All of them, however, speak the same language; all understand each other, and are understood. Yet each of these classes has some words peculiar to itself. The Riikahes call gnats *ayte;* the Nakaiketergehes *apatáye.* Both names are extremely suitable to gnats, for

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That they may be able with the more certainty to

keep their appointment, they imitate the voice of some bird or beast, as agreed upon beforehand, from which one may know and discover the other. But this artifice must be warily adopted; for if at night-time they imitate the note of a bird which is only heard by day, the Spaniards know it to be uttered by the scouts of the savages, and by timely cautions elude the hostile attack. Often one companion signifies to another that he has arrived beforehand by broken boughs of trees, or high grass knotted in various ways. None perform the office of spy with more success than those Abipones who in their childhood have been taken in war, and bred up by the Spaniards, and who have returned to their countrymen when grown up; for, besides that they are actuated by a stronger hatred to the Spaniards, and a keener thirst for vengeance, from their acquaintance with places, and with the Spanish tongue, they dwell for a time with impunity in the Spanish towns, and as they use the same dress and language, are universally taken for Spaniards. Secure by this artifice, even in mid-day, and in the public market-place, they survey every thing, and enquire about whatever it is their interest to know; learn what military men are absent, or preparing for departure; what waggons are laden with

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valour is initiated into warlike honours with ceremonies which I shall presently describe.

The names of the Abipones who are not distinguished by military rank, end in various letters; but when, on account of their services in war, they are admitted into the rank of the nobles, they drop the name which they bore in youth, and receive another which always terminates in the syllable *In*. They who are solemnly inaugurated, according to the custom of their ancestors, are called *Höcheri*, and have a dialect of their own; for though they use the common words, yet, by insertion and addition of various syllables, they transform and obscure them in such a manner that they can hardly be understood. I shall now briefly describe the rites by which they are promoted to this dignity. When, by the arbitration of the rest, such an honour has been decreed to any one, they make a previous trial of his fortitude, by an experiment common to all. A black bead being placed upon his tongue, he is ordered to sit down at home for three days, and during that time to abstain from speaking, eating, and drinking. This is indeed a harsh law, but it appears mild in comparison with the torments endured by certain Indians at the river Orinoco, when candidates for military honours. They are laid on a hurdle, beneath which are placed burning